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Fig. 6. Knife for Tattooing and Bloodletting.
(Ethnological Museum, Berlin. No. 6543a.)

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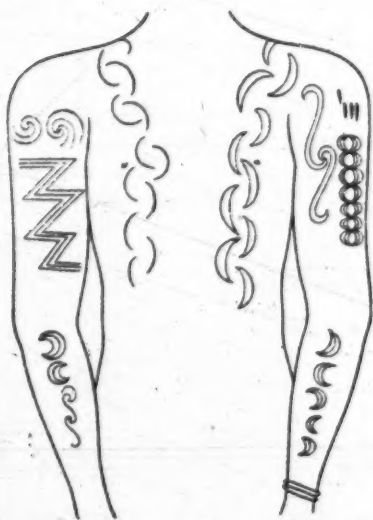


Fig. 7. Scar Tattooing of a Murundi.
(Sketch by Hans Meyer.)

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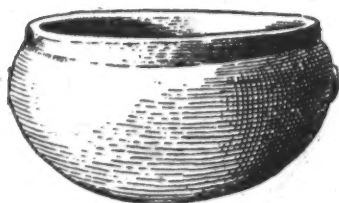


Fig. 12. Small Wooden Bowl for Moistening Snuff.
(Ethnological Museum, Berlin, No. 5277.)

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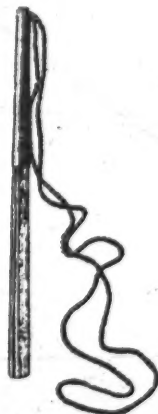


Fig. 13. Wooden Nose Clamp for Snuff-takers.
(Ethnological Museum, Berlin, No. 5278.)

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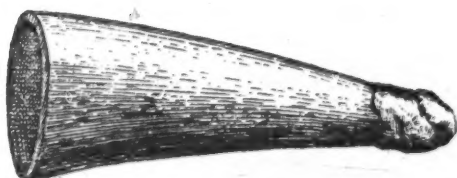


Fig. 18. Cupping Instrument of Cattle Horn.
(Ethnological Museum, Berlin, No. 6543.)

234 [142] While the cow is being milked, a fire of cow dung is kept burning beside her. The smoke keeps off the troublesome stable flies, and the animals can stand quietly.

Young calves are kept in special small huts or in closed-off portions of the entrance room of the dwellings (umuliango).

415 The milk is stored in cylindrical vessels (kianzi) crudely carved out of wood. The vessels are washed with cow urine, and from time to time they are fumigated. A cone-shaped lid is made from a bundle of straw sewed to form a spiral. The milk is drunk chiefly when it is curdled (kivugutu); it is beaten with a small stick to change this consistency. Fresh milk (amata) and buttermilk (amachunde) are also drunk.



Fig. 33. Arrow for Bloodletting, Ruanda.
(1/6 actual size. III E 13744. 58 1/2 centimeters long.)

Besides milk, the blood of cattle is also drunk. For this purpose the bulls are bled from time to time by shooting a special arrow into the neck vein at close range. The short iron tip of the arrow is set into a wooden shaft. The upper part of the shaft is bound, to prevent the wood from splitting and also to prevent the arrow from penetrating too deeply into the vein. The lower end of the arrow has a notch into which the bowstring fits. When the blood is drawn off, a tourniquet of rope is tied around the neck below the wound.

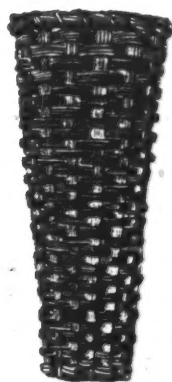
[846] The blood is drunk either fresh or cooked. It is sometimes also mixed with milk, and in this form it is given to women after childbirth "to replace the lost blood."

232 Bloodletting is also practiced on sick animals by specialists. It is said that the animals are given the drawn blood as a reward.

262 Meat is eaten only on special occasions. Beef cattle have a very great value, and beef, therefore, is regarded as the greatest delicacy.



Fig. 38. Honey Knife from Mulera. (1/6 actual size. III E 13738. 28 centimeters long.)

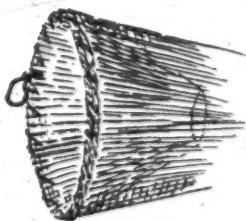
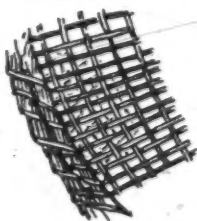


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Fig. 37. Beehive from Mulera. (1/6 actual size. III E 13680. 80 centimeters long.)



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Fig. 39. Fish Traps from Mulera. (1/4 actual size. III E 13743. 65 centimeters long.)

000 hammered thin and bent down, and on it hangs the clapper.

231 Beekkeeping. Bee culture plays a considerable role in Ruanda
[272] life. A great deal of honey is drunk; it is used as an additive to
beer and is also mixed with water.

Bees are kept in baskets that are nearly cylindrical (imbutiba) and daubed with clay. At the bottom there are two small exits for the bees. The wider end provides an entrance for lifting out the honey, but otherwise it is closed off. Special long-handled knives (ulukezo) with short, wide blades are used to cut out the combs. The baskets are generally set up in large numbers on tall trees where they will be dry, but they are also set horizontally on special frames that have crossed legs. These frames are placed on the ground near the huts. There are also many wild bees in the country.

[435] The province of Mulera has the greatest number of bees. In Bgisha a great deal of honey is sold. The price was two yards of material for two pots of about three liters each.

226 Fishing. The population near the lakes of Ruanda are fisher-folk. Net fishing is called kuteguza ifi. The various nets are called ujegwi, chera, and amahinda. The fish traps are called birumbi. They consist of a long cone into which is placed a second shorter one with its point cut off. The two are fastened together at their thicker basal ends. [148] There is little line fishing, but the fishhook is not unknown, although one does not see it very often.

501 The boats are simple dugouts about five meters long and 50 centimeters wide. They are very irregularly shaped, since the natural curve of the tree trunk is retained. The dugouts used on Lake Kivu are considerably larger. In Ruanda the sides of the boat are not built up by the addition of planks as is the case, for example, in Kiziba and Buganda. The boat's board formed by the edges of the hollowed-out trunk is higher or lower depending on the width or narrowness of the slit.

The oars (ngashi) are often carefully carved, and the blade (ulubega) is reinforced with a center rib (mugongo). The oars are free and held in the hand by the shaft (ulati).

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Fig. 43. Weaving Pattern of Stick Mats, Ruanda.

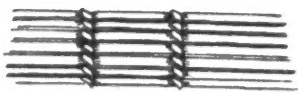


Fig. 44. Weaving Pattern of Reed Mats, Ruanda.

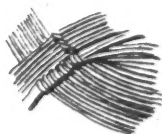
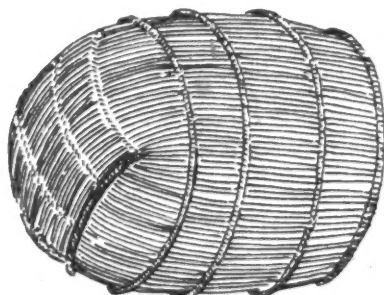


Fig. 45. Basket of Woven Sticks, Ruanda. (1/6 actual size. III E 13683. Height: 33 centimeters.)

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Fig. 46. Needle Used in Basketry. (1/3 actual size, 18 1/2 centimeters long.)

325 thick and strong, the bolt is supported against a forked tree trunk set in the ground. This is why the outer edges of the bolt are cut to shape at both ends. This preparation prevents slipping because these parts can fit more exactly in the notches on the wooden fork.

The clamp is grasped, for the sake of comfort, with a loop made of banana leaf sheaths, and it is drawn the length of a meter. Afterwards a loop is wound around the wire itself.

This loop is knotted in such a way that in pulling back with the

hand closed it grasps the wire and pulls it, but at the same time it slides easily in the direction of the bolt. Drawing the wire close to the bolt prevents it from breaking. In the case of fine, weak, thin wire, the clamp is supported against the wooden fork and the bolt drawn along the wire by hand. If any section of the wire offers resistance, the wire is slid back and forth.

[158] Thick wire is heated for drawing; but the temperature is very low since the main operations, such as filing the point and clamping, are done by hand. Thick wire

is rubbed with stones as it is being drawn; the worker takes a handful of stones and repeatedly rubs them along the wire. This is reputedly done to impede the movement of the wire and thus draw it out more. Thin wire is smeared with fat to keep it from getting stuck, which might cause it to break.

The finished wire is rolled into large coils.

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Fig. 49. Barkcloth Beater, Ruanda.
(1/6 actual size. III E 9964.

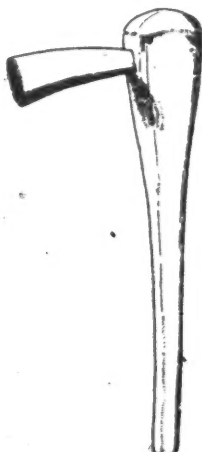


Fig. 50. Barkcloth Beater, Mulera.
(1/6 actual size. III 13105. 34.5 centimeters long.)

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The finished wire is rolled into large coils.

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Preparation of Barkcloth. The making of barkcloth (mpuzu) seems to be falling off in Ruanda. For example, I had only one occasion in Ruasa to see a piece of barkcloth, and this was made into a bag. Because of the large number of barkcloth beaters which were offered me for sale in Ruasa, I am forced to conclude that this branch of native industry is dying out, at least in Mulera.

In Nduga where the population is considerably poorer, one sees a great deal of barkcloth, but since it is worn in the same manner as expensive clothing made of skins, one might assume that in this locality it is at present only a substitute for skins. There are, however, reasons for assuming that the original clothing was made of barkcloth. In Mulera in the area of the Ruasa Mission it was observed that with the increase of wealth barkcloth was replaced by clothing of skins.

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The bark of a species of fig is soaked in water, laid on a tree trunk, and beaten out thin with a hammer. The hammers (imango) have two shapes. One looks like a cylinder with circular grooves on the end used for beating, and it has a tapered handle. The other kind is a conical beater which, as in the case of the axes and hoes, is fastened to a handle. Here, too, the beating surface is grooved but in crisscross fashion.

In Ruanda the barkcloth is very crude and cannot be compared to that of Kiziba.

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[159] Dressing Skins. Preparing a cow hide for an article of clothing is a laborious task. The skin must be made soft and pliable; otherwise it is useless.

The skin stripped off the animal is first of all dried in the sun and then soaked in water. When it has become soft, it is hung up to allow the water to drip off. It is then stretched on the ground with the fur side downward, held with small wooden pegs which are stuck through the edge of the skin and, after the skin is stretched, are driven into the ground with a stone. Then the skin is cleaned with a scraper (mbaro). This process is known as kuhara. The first layer that is removed is called imishishwa; the second imiharamuro; the third, inkuru. After that the pierced edge is

281 cut off, the skin is rubbed with cow dung and it is put aside for two or three days. Later it is combed and smoothed out with minyonzza. This process is known as kubiutsa inshundo zinganda. The skin is then rubbed thoroughly with butter and sprinkled with red earth which has been soaked in water (kitaka ch'inkanda). The particles remaining after this has dried are mixed with butter. When the skin has been prepared thus far, patterns are sewn on it with an iron needle. Cattle tendons are used as thread. This work is called kukana nganda. Originally the needle had no eye; it was a sort of awl of the type which is also used to remove sand fleas (mafunza). At

• [413]



Fig. 51. Awl from Mulera. (1/3 actual size.
III E 13732. 24 1/2 centimeters long.)

its opposite end it has a knife to cut the skins. Finally, the skin must be perfumed. For this purpose the sweet-scented wood called imibavu ihumura is used. This wood is burned in a sherd (luggio) on red-hot coals. Above the fire a wide-meshed plaited basket (lutete) is placed upside down, like a dome. The skin is stretched over the basket and thus exposed to the smoke. This completes the dressing. The skins of goats and sheep are dressed with less care but along the same lines.

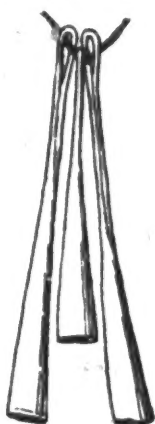
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Trade. The division of labor in Ruanda is on a comparatively high level. The socio-political situation itself produces a diversity of occupations among the subjugated Bahutu and the ruling Batutsi, but we must not forget that agriculture among the Bahutu and cattle raising among the Batutsi are basically independent and have little relation to each other economically.

[160] The division of labor is not sufficiently advanced in Ruanda to give rise to any great economic independence, with the exception of the king who has large holdings in land and cattle. Most articles are made for home consumption.

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554 Otherwise head adornment in Ruanda consists merely of a strip of skin or a string of beads.

291 In the matter of head ornament there is one important difference between the Bahutu and the Batutsi, although it is not consistently carried out. The Batutsi push their headgear over the forehead to the eyebrows, whereas the Bahutu push it up to the hairline and down over the back of the head.



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Besides head ornaments they wear numerous amulet containers of antelope horns, wild boars' tusks, etc. In Mulera one often sees, in addition, long, thin cone-shaped pendants of iron with eyelets at the tip by which they are suspended from the back of the headband. It is said that a man has the right to wear one of these ornaments for each enemy he has slain.

291 Fig. 62. Badges for Bravery, Mulera. (Approximately actual size.)

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Fig. 63. Head Ornament Worn by Mother, Mulera. (1/4 actual size. L 14944. L 14944. 18 centimeters in diameter.)

Nursing mothers wear a head ornament known as lugori. It consists of a band three to four centimeters wide made of corn straw. The band [175] is sewn together to form a crown. Decorations are seen on the edge. In Marangara I also saw a Mutwa woman wearing a lugori of corn straw.

With the other ornaments we must also mention the comb (rusokozo), although in Ruanda, in contrast to the regions to the west, it is not

worn in the hair but is used only to comb the hair.

413 Combs are carved from one piece of wood in Ruanda and
531 have three to eight teeth. As a rule, the teeth form the base of a
322 triangle, the point of which is a pierced knob. Sometimes the comb

is rectangular in outline and has an elongated handle. The combs, as I observed, are almost always very crudely carved and decorated. On the other hand, Dr. Kandt (1) says of the combs of the Bahunde terri-

1. Kandt, R. Caput Nili (Berlin, 1904), p. 444.

tory: "I frequently saw combs worn on a string, with three to six teeth, some with very pretty wood carvings. I also saw pins to smooth the

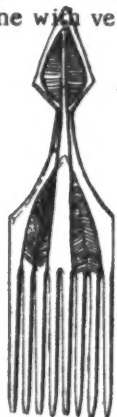


Fig. 64

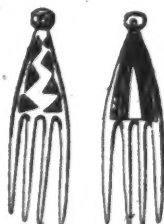


Fig. 65



Fig. 66



Fig. 67

Fig. 64. Comb from Mulera. (1/4 actual size. III E 13035. 27 1/2 centimeters long.)

Fig. 65. Front and Back of Comb from Mulera. (1/4 actual size. III E 13700. 14 1/2 centimeters long.)

Fig. 66. Comb from Nduga. (1/4 actual size. III E 13036. 21 1/2 centimeters long.)

Fig. 67. Comb from Mulera. (1/4 actual size. III E 13697. 15 1/2 centimeters long.)

hair, made of wood, horn, bone, and other material. These were usually stuck into their curly hair."

The hairpins which Dr. Kandt collected west of Kivu deserve special attention, for they are identical with the hairpins of the Momvu.

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Fig. 174. Clay Containers for Amulets, Ruanda. (1/2 actual size. III E10147.)



Fig. 175. Little Love Pots, Ruanda. (1/2 actual size. III E13087a, III E13088c, III E13086a, III E13084b.)

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Fig. 176. Love Gourd from Ruanda. (1/2 actual size. III E13119. 12 centimeters high.)

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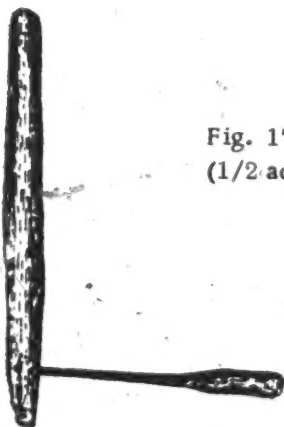


Fig. 177. Instrument for Bleeding, Ruanda. (1/2 actual size. L15066.)